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TRIES AT TRUTH. By Arnold White, author of "Problems of a Great City," etc. London: Isbister & Co., 1891. Pp. x., 150.

This book consists, in the main, of a series of short articles contributed to the "Echo." It deals with such subjects as Strikes, Socialism, Sweating, Pauper Immigration, Colonization, etc. Mr. White writes in an earnest spirit which is worthy of all praise; his views are clear and decided. The general idea he seeks to express is that "the tender and personal charity appropriate and indeed due to individual misery by each of us, is calamitous when applied by the State to misery in the mass. Emotional benevolence applied to misery in the mass creates the evils it blindly seeks to destroy. Benevolence by government is more cruel than inexorable law." Speaking of "Gifts to the Distressed," he says, "Untutored emotion has wrought even more harm than deliberate wrong, because it perpetuates evils it wishes to destroy. Goodness of motive is no criterion of goodness of deed. Sorrow and misery in the mass require scientific treatment from which emotion is cast out." As a consequence the writer objects to our present Poor Law as an "immoral compromise," holding that relief of pain is not the function of the State; its function is to govern wisely, impartially, uprightly. Now, whatever truth there may be in these sweeping assertions, no one could well argue that it is more than a half-truth.

With many of the author's views we are in hearty sympathy, such as his insistence on individual responsibility, on moral changes, on so limiting competition that profits shall not be derived from the misery, degradation, or death of others, on the rights and important place of labor unions, on the evils of adulteration. In his views on these subjects there is nothing particularly new; but he puts what he has to say in a clear and interesting way. On the subject of Colonization there are some practical remarks which are worthy of attention, though one may not agree with the first principle he lays down,—that all foreign pauper immigration should first be legally prohibited. It is doubtful whether "a couple of Gardner guns, used with smokeless powder, would be a very effective answer to Socialism;" still more so, whether, as a nation, we are destined "to become an abomination." If so, we shall not have perished without a prophet's warning.

R. A. DUFF.

DREI MONATE FABRIKARBEITER UND HANDWERKSBURSCHE: EINE PRAKTIISCHE STUDIE. Von Paul Göhre, Kandidaten der Theologie, Generalsekretär der evangelisch-socialen Congresses in Berlin. Zweiter Zehntausend. Leipzig: Fr. Wilh. Grunow. 1891. (222 S.)

A judicious man once remarked that those who intended to prepare themselves for the calling of ethical teachers should, for a time, share the life of manual laborers. It would have a good and lasting influence on their head and heart. The author of this meritorious study has adopted this course, and the beneficial effect plainly shows itself. He says that during the years he was devoting himself to the social question from a religious and clerical stand-point, he was especially prevented from gaining a clear insight and a sound judgment by one thing,—a too meagre knowledge of real life, of the actual condition of those on whose account we have a social, a labor question. It is true there is an abundant literature upon the subject; but who can guarantee that it corresponds to reality?

How could one obtain reliable and full knowledge of the views of the working classes, of their material desires, of their intellectual, moral, and religious character? "The best, directest, though not the most convenient, thing to do," he remarks, "was for me to go myself, unknown, among the people, to hear with my own ears and see with my own eyes how it stands with them; to experience with them their needs, their cares, their joys, their daily monotonous lives; to become familiar with the longing of their souls, their desire for freedom, property and pleasure, and to discover for myself the inmost motives of their actions." Thus, in June, 1890, he went to Chemnitz, the centre of the manufacturing industry of Saxony, and joined the ranks of the common day-laborers. For nearly three months he lived among them as one of them, unknown, and with hardly any intercourse with his equals. He worked with them in a large machine-shop eleven hours every day; ate, drank, and dwelt with them; passed his evenings in their company, and took part in their Sunday recreations. In this way he obtained abundant material to form an opinion about the condition of the laborers, which he presents in the book before us. The book is dedicated to his "fellow-workers in the factory," in order to express to them his resolution to devote his life to the service of their cause.

The eight chapters of the book have the following titles: My Way; The Material Condition of my Fellow-Workers; Work in the Factory; Agitation of the Social Democracy; The Social and Political Views of my Fellow-Workers; Culture and Christianity; Moral Conditions; Results and Demands. The conclusion to which his life in the factory has led the author is that factory work is "an activity that strains and wears out every energy, and may be ranked, if not higher, yet equal to any kind of hard intellectual work. It is a kind of labor that requires the best effort of a man's strength, and it is this effort, and not the success, the larger and smaller profit derived from it, which is the true moral standard for its valuation." He also conceived a high opinion of the intellectual ability of manufacturing hands. He found among his fellows "a number of such skilful and ready speakers, with such acute and practical judgment, that he silently listened, with feelings of admiration and shame, to these plain weavers, locksmiths, and manual laborers, whose eloquence, resolute reasoning and appearance could be equalled by only a small number of persons of average education. In regard to the Social-Democratic movement he says, "In spite of everything that is morally objectionable and intellectually unripe in this movement, in spite of the serious and dangerous explosive material which it undeniably contains, it still has so much sound force, and such fresh blood pulsates in its veins, that, if rightly treated and influenced, it may yet be trained and become a significant factor in the progressive development of our civilization, with the favor and blessing of God."

German Social-Democracy, the author thinks, "can no more be abolished to-day than the modern labor movement in general. On the contrary, it is my well-considered opinion that it will grow in the future, that it will spread in many rural districts especially. . . . It has, as it seems to me, become an historical necessity." The labor question—this is his conclusion—is "no mere bread and butter question." "What is it that has for decades inspired the great mass in this general conflict? It is, above all, the intense desire, on the part of the whole

factory population, for a higher esteem and appreciation; also, in contradistinction to political equality, which is merely formal, it is a desire for practical social equality; it is the belief that, in spite of all obstacles, a better order of economic production is possible, and an instinctive feeling that the working class, just growing into independence, are destined to bring about this better order through the democratic pressure of the masses, who are already represented in Parliament. It is the ardent desire that they, in this approaching economic order, should be no longer merely the silently-obeying, mute, unthinking tools of a superior will, —not only obedient machines, but men who co-operate with force and originality, —not merely hands but also heads. It is the irrepressible longing for greater intellectual liberty, the demand for the benefits of education and knowledge, and for greater insight into the highest and deepest problems of the human soul."

"The social desires and dreams of that party," the author thinks, "should as little trouble the church as the concern for the maintenance of the present conditions and for the existence of the prevalent form of government. To the church and its ministers it is immaterial whether they work in a feudal, *laissez faire*, or socialistic state. The church does not exist for the state, but for the men who dwell in it. And, therefore, what does it matter to us, whether in the distant or near future the most radical socialistic state should arise, or the mobilization of all citizens in labor battalions should become an actual reality? Then we, 'Evangelical Ministers,' would also join their ranks; then we, too, would work our four or six hours in the factory, in the mines, upon the farm, and the remaining twenty hours of the day we would preach, like the apostles, the gospel of our Lord freely and forcibly to every one who would listen. But we are still far from the realization of that ideal. Our task is to reach a great aim, which is nearer to us, namely, to prevent Social-Democracy from becoming completely Anti-Christian. Through our efforts the principle must be realized, that a Social-Democrat may be a Christian, and a Christian a Social-Democrat."

This interesting and important work is distinguished by the objectivity of its treatment, and the specific Christian stand-point of the author will not keep any judicious person from enjoying the book. May it not only find other "tens of thousands" of readers, but may the author's appeal to his contemporaries and colleagues also meet with a hearty response. "I urgently entreat them," he says, "to follow my example, singly or with others, without disguise, and for no other purpose than to become familiar with the life of their poorer fellow-men, to learn their condition, their thoughts, their cares, and their desires; to show them by such sacrifice the love and esteem which is due to them, and in future, while filling the office of the ministry, to take their side earnestly and without prejudice, whenever they are in the right."

Another noteworthy essay upon the social question by an opponent of Social-Democracy is the "Open Letter," which Karl Jentsch addressed to the President von Kunowski, under the title "Wird das Elend siegen?" Leipzig, Eduard Baldamus, 1891 (49 S.), as an answer to his book "Wird die Socialdemokratie siegen?" The attention of those who favor the existing economic order is especially called to this essay.